



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

demnation of their adversaries, the Jesuits might have accepted their defeat and retired from the field discomfited (pp. 469-472).

The capital error of Jansenism, and the prime cause of its ultimate condemnation by the papacy, was, in the opinion of Abbé Meyer, neither its ultra-Augustinianism, nor its ethical rigorism (for, paradoxically, its very austerity lent added force to its appeal), but its implied challenge to the authority of the teaching Church. Although the Jansenists repudiated with heat the imputation of "Protestantism", yet in their attitude toward dogma and tradition, as immutable, and in their inclination to substitute for the Catholic doctrine of the Church the individualistic conception of the religious life, they were fundamentally at one with the Protestants. Against the commands of the living Church they set the authority of Augustine, and against the decrees of Trent, the practice of the fourth and fifth centuries; and in the interpretation of tradition, they arrogated to themselves the right of private judgment. Once that was perceived, the condemnation of Jansenism was inevitable. From one point of view, its failure was tragic; for it began as a movement of reform, from a high motive and with the promise of large service to religion; but it missed the path, became involved in error, and ended by frustrating the very reform which gave it birth, and plunging the Church of France into dissensions which sapped its strength and retarded its true progress for generations.

Such is the judgment of Abbé Meyer upon Jansenism. One may dissent. But no critic, Protestant or Roman Catholic, can fail to appreciate the immense service he has rendered by his laborious and exhaustive inquiry, to pay tribute to his erudition, or to discern, running through all his pages, the tolerant and magnanimous spirit of the true scholar.

THEODORE COLLIER.

The Second Period of Quakerism. By WILLIAM C. BRAITHWAITE, President of the Woodbrooke Settlement. With an Introduction by RUFUS M. JONES, Professor of Philosophy, Haverford College. (New York: Macmillan Company. 1919. Pp. xlvii, 668. \$5.50.)

IN the *Magnalia* Cotton Mather somewhat grudgingly recognized a second kind of Quakerism, for which he thought William Penn mainly responsible, quite different from the old Foxian type and much less objectionable. What he did not understand was that, owing to the greatness of the man, George Fox had pretty nearly as much to do with the later as with the earlier form; that, in fact, both represented stages in his own personal development. At first he was a voice, strong and penetrating, to which many attuned hearts in England gave resonance and carrying power; but many of his contemporaries speak of his eyes as well as his voice; and with advancing years and increasing responsibility, he came to see the necessity for organization both in polity, which

he accomplished, and in thought, which was the work of Barclay. That so arose a new sort of Quakerism, more orderly in speech and behavior, more logical and historical in thought, is indubitable. Naturally, however, such a change was bound to come in the second and third generation, for like many a similar movement, Quakerism which began as a protest against tradition soon became a tradition itself. Its forms, originally the expression of fresh and living enthusiasm, were impressed from without upon children born into the tradition, and in his zeal for organization, Fox was not more responsive to circumstances without the Society than he was sensitive to new conditions within. Whether on the whole the change was for the worse or the better, it was probably inevitable if Quakerism was to survive. That the change was made under the direction of George Fox himself was advantageous, for it did much to ensure continuity of spirit. Hence great interest attaches to this second period in the history of the movement which Mr. Braithwaite, whose admirable story of the *Beginnings* appeared seven years ago, has described in the present volume.

Although written by a Friend, the book is a history and not an apology, based upon careful and thorough investigation of original sources and amply documented. It also is remarkably successful in avoiding the danger to which study of so narrow a field is necessarily exposed. If a reader is tempted to forget that the Quakers were not the only sufferers during the trying days following the Restoration, he is reminded of the general situation often enough to preserve just balance and proportion. What is more, the story of the Quakers has been told in such a way as to reveal the structural lines of the period as a whole, and for such success in a remarkably difficult undertaking the author deserves hearty commendation.

By thus presenting the history of the party and the period immediately under consideration, Mr. Braithwaite makes an even more important contribution, for as he more than once intimates, although with extraordinary self-restraint he refrains from developing the suggestion, the history of Quakerism is, in essentials, a replica in miniature of the history of the Christian Church, particularly during its corresponding periods of formation and consolidation. The structural lines are the same in both. Like Quakerism Christianity began as a great enthusiasm; it too had its excesses, its emotional explosions, its travelling preachers knitting separated groups together, its persecutions sifting out the weak and compacting the strong, its growing coherence resisted by those who still clung to the original enthusiasm, and finally its consolidation into a church and a creed. By very easy substitutions one can read the story of early Christianity almost point for point in Mr. Braithwaite's history of the Quakers.

Moreover, the book has similar value in still another direction. The Friends were mystics, devoted to the inner light, submissive to its guid-

ance. Accordingly they were subject to the extreme individualism which has been the occasional glory but the more frequent bane of mysticism. How is the creative principle of the Friends compatible with any form of organization whatsoever? Theoretically it is not; yet by his practical genius and good sense, Fox was able to devise an organization which fitted his followers as neatly as Wesley's clothed his. That is to say, the Quaker forms are singularly adapted to the Quaker spirit, and by them the sense of the meeting controlled the aberrations of individuals. Mr. Braithwaite abundantly proves the interesting thesis with which Rufus Jones has made us familiar, that among the Friends mysticism became socialized.

W. W. FENN.

Historical Portraits, 1700-1850. The Lives by C. R. L. FLETCHER, the Portraits chosen by EMERY WALKER, with an Introduction by C. F. BELL. In two parts. (Oxford: Clarendon Press. 1919. Pp. xliii, 268; vii, 332. 12 sh. 6 d.)

WITH the appearance of these two handsome volumes the series of historical portraits with which the Clarendon Press has so enriched the available fund of illustrative material, comes for the time being to a close; though one may venture to hope that the success of these issues will be sufficient to encourage another volume which will complete the roll of worthies of the nineteenth century. In a sense these later volumes are of still more interest than their predecessors; for, by a curious paradox, many of these portraits are less familiar than those of earlier date, and of more immediate value in many ways.

There are two points of view from which such a collection may be approached; one is artistic, the other literary or historical. There are, to begin with, probably no two men in the world who would agree on precisely the same list of portraits to be thus honored by reproduction; and it is fair to say that the collaborators of this volume are to be congratulated in general on their selection. Yet the principle on which they worked remains a mystery. It is not greatness, for George IV. has a full page, while Adam Smith and John Wilkes—strange pair—divide a page between them. It is not beauty; for Charlotte Sophia—surely the homeliest of all royalties ever limned—gets a full page, while the beautiful portrait of the Princess Charlotte Augusta has only a half. It is certainly not artistic excellence; for Gainsborough's Sheridan gets half a page and Reynolds's brilliant Tarleton only a third, while Severn's wretched Keats, supported by two chairs, rises to full-page dignity.

When it comes to the biographies the case is clearer; for there we have a canon of evaluation which is as obvious as it is amusing. The portraits, one may hasten to observe, have not been chosen with political bias. But—the Duke of Wellington “hated democracy with a well-reasoned hatred, based upon knowledge and experience”; “The Holland